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Pac Theo Sem
Reading Room

THE PESSIMIST FIREFLY.

The Pessimist Firefly sat on a weed
  In the dark of a moonless night;
With folded wings drooped over his breast
  He moped and he moaned for light.
"There is nothing but weeds on the earth," said he,
  "And there isn't a star in the sky;
And the best I can do in a world like this
  Is to sit on this weed and die."

"Then be your own star! then be your own star!"
  An optimist firefly said,
"If you'll leap from your weed, and will open your wings
  And bravely fly afar,
You will find you will shine like a star yourself,
  You will be yourself a star;
    And the thing you need
    Is to leap from your weed
  And be yourself a star."

—Sam Walter Foss.

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SOME PACIFIC COAST HERESY HUNTERS.

The Synod of California, at its recent session in San Jose, took up once more the disturbing question of the theological soundness of the Rev. Dr. W. F. Day, of the chair of Old Testament Literature in the Presbyterian Theological Seminary at San Anselmo. During the summer a special committee of the synod submitted to Dr. Day a number of questions as to his belief and teachings which he declined to answer, referring the committee for answer to a detailed statement which was made by him to the directors of the seminary about two years ago.

At the San Jose meeting Dr. Day denied the right of the synod to question him and the matter was finally disposed of by referring it to the board of directors of the seminary with instructions to ask the questions prepared by the committee.

We understand that the directors are this week to fix on a time when they will summon Dr. Day before them once more to make a doctrinal statement.

Oh, the folly of it all! Here is a devout and scholarly man, in no sense an extremist in doctrine, hectored again and again because his belief does not coincide with that of the most conservative.

In every age of the world there have been men who thought that it was given to them to know exactly what Truth is; and in their zeal to steady the ark of the Lord, they have given it some awful wrenches.

Quite frequently some of these zealots have not led lives in way comparable in blamelessness with the lives of those whom they have persecuted. We have heard it said that a leader in the crusade against Dr. Day left the active work of the ministry a few years ago because he was addicted to too much wine.

"By their fruits," the Scriptural word is, "ye shall know them." We much prefer the type of Christian Dr. Day is to that of some of his persecutors. In 1907, when editing the Pacific Presbyterian in connection with The Pacific, we published in that paper the doctrinal statement which he presented to the directors of the seminary at the time of the inquiry then. There was in it nothing extreme, his position being only that of the conservative Higher Criticism. But the Synod of California has some "defenders of the faith" who are living in the atmosphere of a half century ago, and seem unable to get away from the impression that true Christianity will perish on the Pacific coast if they do not oust this man of high intellectual attinments and beautiful Christ-like character from his position as teacher.

CHRONICLE AND COMMENT.

The trustees of Iowa College at Grinnell, Iowa, have given official sanction to the use of the name "Grinnell College," retaining however the corporate name of "Iowa College."

Modern science aids ancient tradition in claiming special virtue for the waters of the river Ganges in India. It has been found to be hostile to the cholera microbe, not only because of the absence of food materials, but because of the actual presence of some mysterious antiseptic which has the power of destroying this microbe.

Pastorates half a centry long were not unusual in the early history of this country. They are now. One was observed, however, in the Hadlyme Church, Connecticut, in 1907. Next January the golden anniversary of another will be celebrated by the Second Congregational Church of Hartford, Connecticut, where the Rev. Dr. Edwin Pond Parker has been pastor since 1860. In early years in New England ministers were settled for life, and there is record of pastorates more than seventy years in duration.

Richard Watson Gilder concludes in the Century Magazine for November his fine series of articles concerning Grover Cleveland with these words: "It has come to this that his fellow-countrymen in general—even those that dissent from his political opinions, recognize in Grover Cleveland a man, who, being mortal, was not without fault and limitation, yet who stands preeminent for unfeigned purity of intention, for singular frankness, for scrupulous and unusual honesty, for faithfulness to duty, for resolution, for courage, and above all for absorbing dominating patriotism. It is not strange that almost the last words that were heard to fall from his lips were these: 'I have tried so hard to do right.' "

Wayne MacVeagh contributes to the Century Magazine for November an article concerning "Lincoln at Gettysburg," in which he says that as Lincoln began to speak he "instinctively felt that the occasion was taking on a new grandeur, as of a great moment in history," and as Lincoln went on he was impressed with the thought that his message was not only for that day but for untold generations. After certain distinguished guests had spoken to Lincoln Mr. MacVeagh said to him, "You have made an immortal address." Lincoln replied, "Oh, you must not say that, you must not be extravagant about it." Later he said to Mr. Lincoln: "You did not like what I said this morning about your address, and I have thought it carefully over, and I can only say that the words you spoke will live with the land's language."

Under the caption "Saving the Churches," the Boston Transcript says that "divided Protestantism is getting together." Reviewing the effort during the year of the Federal Council of the Church of Christ to bring to an end the over-churching of small places it is said: "In Vermont conspicuous success has been obtained. In fourteen towns

Methodist, Congregational and Baptist congregations have come together, have closed buildings not needed, and have joined in the support of one really good man in each case to be their common minister. In some instances it has been Methodist and Congregational people who have united, in others Methodist and Baptist, sometimes all three. In a few instances services are held alternately in the different buildings, but in several instances churches have been sold, and real federation has been entered into. No cases of dissatisfaction, at least none amounting to rupture, have been reported. Efforts are now under way to extend this reform into other parts of New England, into New York and Pennsylvania, and into the older states of the Atlantic coast. Recently it was agreed between the home mission committee of the Federal Council and the Home Mission Council, the latter a union of the home mission boards, that a particular state should be selected for study, conditions learned, and the experiment tried of carrying into effect these and other reforms of administration. The state of Colorado was chosen, and for six weeks past Rev. O. F. Gardner has been in Denver, assisting in the organization of a city and state federation there, and assisting local ministers throughout the state to make a thorough study of religious conditions. Some experiments are to be tried with Colorado as a model, and such as prove successful are to be transplanted into other states in the West. Later an Eastern state may be taken for a similar study."

SOUTHERN CALIFORNIA NOTES.

W. N. Burr.

Last Sunday morning two prominent Pasadena pastors exchanged pulpits—Rev. Malcom J. McLeod, of the First Presbyterian Church, and Rev. Matt. S. Hughes, of the First Methodist Church. Looking into a sea of Methodist faces Dr. McLeod, according to the reports in the papers the next morning, said: "Within a few years the Methodist, Presbyterian, and Congregational churches of North America will be united into one great church. During my visit to Canada last summer, one of the greatest divines there stated that the consolidation will come about in less than ten years."

This statement of Dr. McLeod's had nothing whatever to do with the prominence given to "Congregatioal Fellowship" in the Congregational Ministers' Meeting in Los Angeles next morning. If any one of the goodly number present had read the reported statement in the morning papers, it was not once referred to; but somehow the dominant thought of that meeting did **not** seem to drift into line with Dr. McLeod's prophecy. Instead of seeing visions and dreaming dreams of "The Great Consolidated," we Congregational ministers actually narrowed ourselves down to "Congregational Fellowship," pure and simple. There is a sense of change in the denominational atmosphere down this way. We have been loving the United Brethren and the Methodist Protestants, and all sorts of other good people in days past; now, we are beginning to feel after each other, if happily we might find a Congregationalist or a Congregational church somewhere in our vicinity. We are becoming a bit homesick. We long for our own. However excellent our neighbors may be, we are getting a little tired of boarding with them. We want to live at home with our own family.

We were to have had a paper at the ministers' meeting last Monday on "The Church—Its Place and Mission in the Life of To-day"; but "Fellowship" came in and demanded a hearing first, and was so persistent that the paper for the day was shelved for a future meeting.

It all came about in this way—It was proposed that the Congregational Ministerial Union hold two meetings a month, one, as, in the past, on the first Monday of the month, at a fixed place and hour, for business addresses, discussions, etc., and a second meeting on the third Monday with some church from which an invitation has been received, for fellowship; to come in touch with the lay body in our churches, and to become acquainted with members of our own family all along the line; to "share our mutual woes, our mutual burdens bear"; to cultivate the family spirit. The proposition struck a tender spot. For once a body of Congregational ministers lost their heads and began to talk straight out from their **hearts.** And once well at it, it was not easy for them to stop. Some among us long for a little closer walk with their Congregational ministerial brethren. Some desire that the churches they serve be a little more fondly recognized by other Congregational churches in the same city or vicinity. And some of us who have all the personal recognition and expressed affection we deserve from the other brethren of our ministry, serve churches that sometimes do not include one Congregationalist in the entire membership, and do include a representative or two or more of almost every other prominent denomination under the sun. Such pastors hunger sometimes for a further fellowship that shall be of assistance to them in their efforts to assimilate these elements in their churches. With our **heads** we exalt independency, but when our **hearts** speak, they cry for fellowship. And some of us are just greedy enough, and "Congregational" enough, to want both.

Perhaps Dr. McLeod's prophecy is to be fulfilled in due time, and if it is in accord with the Divine plan, Amen! But what a commotion it will make among the heart-strings of some of us! We have been "set in families," and the family ties do not easily loosen, even in the case of some Congregationalists. I do not blame a Methodist for finding just a little more solid comfort among Methodists than with any other people on the face of the globe. I do not blame a Presbyterian for breathing with more freedom when he is with Presbyterians than when he is thrown among other folks. Probably Dr. McLeod and Dr. Hughes felt a little more at home last Sunday evening, each with his own people, than in the morning when the Presbyterian faced a Methodist audience, and the Methodist preached to a Presbyterian audience. I know how it is myself. "My own" seem to suit me just a little bit better than the good people of other families, no matter how good the others may be.

On Wednesday of last week I was called down to Los Angeles, and when evening came I found I had time to "go to prayer-meeting." In our Congregational constellation the First Church was nearest, so I went there. I found almost every chair on the floor of the assembly room in the parish house occupied, and a few people were sitting in the gallery. And after brief opening exercises I found that I had walked in upon the "Annual Meeting" of the First Church, instead of the "usual weekly prayer-meeting." Now for years I have been wishing that I might attend the Annual

Meeting of some other church than my own. I have been a little eager to know how other folks do things on that occasion; and I found out last Wednesday night that about all the difference between an Annual Meeting in the "First Church" and an Annual Meeting in some smaller church out in the country is that the First Church has more organizations within its borders, and so more reports to listen to—and, this difference: in the First Church there seem to be lots of people besides the pastors and their families who are Congregationalists to the manner born, and in the smaller church the native born Congregationalists are not always much in evidence. How I did revel in the Congregational atmosphere at that First Church "Annual Meeting"! There were probably not more than ten persons in the room with whom I have personal acquaintance, but I was at home with my own, for all that. Why, those First Church people say "American Board" and "A. M. A." as glibly as any Scotchman can say "Drumtochty." And some of those Congregational judges, and doctors, and teachers and others seem to know as much about what is going on in the Congregational world as do the two pastors, and the younger Dr. Day is a member of about all the American Board Prudential Committees, and Congregational Missionary Directorates, and Brotherhoods and Federations that any one man in the denomination can belong to. That First Church "Annual Meeting" seemed to me like almost an entire volume of "The Congregationalist" incarnated. I went away from that meeting with my head in the air, and my heart lifted up, and my heels inclined to make me "skip like a calf." There are actually people in this world outside the ministry and the denominational papers who live the Congregational life, know the Congregational workings, take naturally to Congregational thought-habits, are familiar with Congregational names and phrases! It comes almost like a revelation to some of us who have been in the assimilating business most of the time during our ministerial career.

It is a great joy to hear in our ranks the cry for more Congregational fellowship. If Congregationalism is worth anything to the world it is worth our loyalty to the denominational interests, and to one another. Perhaps those interests will all have to be merged in some great consolidation movement one of these days; but for the present some of us shall continue to sing Leonard Bacon's "guiding hand" hymn with family pride, and the family instincts, and the family thrill tugging at our hearts.

La Canada, Cal., Nov. 3, 1909.

THE CONTRIBUTION OF THE ORIENT TO CHRISTIANITY.

Henry D. Porter.

(A paper read at the recent meeting of the San Diego Association of Congregational Churches and Ministers.)

Christianity moves on to the conquest of the world. The stir among the nations is a world impulse. Evangelize the world in this generation, is the motto of the young and the strong. A splendid hope if it takes centuries to fulfill. The Heavenly World with its spiritual vision is in the unseen. The vision which arouses our enthusiasm and urges it on is the vision of the earth purified and renewed. In it righteous men shall live righteously.

My theme respects the early and visible. It is the conquering Christ coming to His earthly exaltation, when in the name of Jesus every knee shall bow and every tongue confess. In this spirit we may quote the apothegm of Emerson:

> Heartily know
> When half gods go
> The gods appear."

The theme touches the border of comparative religion, as the man-made religions fade, room is made for the larger and richer faith, holier sanctions, and aspirations.

Any contribution to Christianity must have something of real advantage, of noticeable intellectual interest, of ethical value, or of practical concern in the uplift of a people. A missionary is perhaps least fitted to write upon such a theme. He carries to his people the greatest embodiment of elevated ideas, ethical values and wise methods of living. He is critical of the imperfect and the evil. He sees men as individuals and in detail. He knows their misfortune, their property, their degradation, their polluting sin. The intellectual life of a people and their moral theories as presented in their literature are easily obscured by the "anger malice evil speaking: by their hateful and villainous slanders, by their jealousies and endless feuds. The Missionary is reformer. He brings forces to bear which must change and elevate. He summons men to repent, to escape from physical and moral evil. He therefore holds his estimate of character and ability in abeyance.

Again, he naturally asks the question: are any of the Oriental people in any such stage of advance as may warrant an estimate of the contribution they are likely to make? Is it not too early to anticipate what even the most forward is likely to add to the religious progress of mankind?

Let me note, in passing, that the Orient has given great gifts to the Occident in the past. The chiefest of these is the holy religion we confess. It is a noble debt which the Occident should redeem. And as fine as the debt, so valuable have been the gifts in fitting reciprocity. Among these gifts there stands conspicuous the gift of Commerce. It required long years to establish that system of credit by which mercantile interests could be carried on. There stands Diplomacy, through which even reluctant nations have entered intimate International relations. There stands scientific knowledge and the systems of education necessitated by our modern life. Japan adopts our American system, and China throws to the mud Gods, her ancient, now futile system for the fertile system of the West. The supreme gift of the Occident is the affluent one of a Christian civilization, our religion claiming universality and exacting high demands of conduct.

My theme covers only the last, the most valuable gift in its suggestive power. One may place as the first element in this gift, that of the Christian scriptures. That this is not forced judgment of the mere missionary, let me refer to the recent utterance of Ex Pres Eliot to whom is assigned by many the position as "the first private citizen" in America.

"The book we call the Bible is from beginning to end an Oriental book. It is Semitic, full of the one religious idea which the Hebrew race have propagated throughout the world—the monotheistic idea of one God, infinite, omnipresent and spiritual."

"The second element is the spirituality in man. We western people get our idea of the double being in man and

of the spiritual God out of the Bible. Love is a function of this spiritual in man, learned from the Bible. The sense of duty has come out of the Bible. The hope of immortality, whence did it come? Out of the Bible. All the great lessons of the spiritual life in man have come to us from the Bible. This is the most sacred thing that has been brought to belief and hope in the history of the human race."

Such great and precious gifts might easily obscure the effects which the native gifts of each nation bring to their progress in life. Many thoughtful minds, therefore, have turned to the study of Comparative Religion to find the permanent adaptation to the new environment. Noticeable among these was Cuthbert Hall, of blessed memory, whose sympathetic study of Oriental character, after the visits to India has proved of great worth. His fine culture and ardent sympathies enabled him to find what others may have ignored. So also, Prof. E. C. Moore, in his pamphlet, "The Naturalization of Christianity in the Far East," emphasizes the hope that nations now showing large bodies of active Christian workers must urge on the process of self development.

Each of the historic Christian nations has added to the movement of Christian life and thought, large contributions of its own. The Greeks gave an intellectual trend to the faith they had received. Plato laid the foundation of Greek monotheism. Plotinus struggled with the problem of the unity and humanity of the divine. The Roman contribution was equally compelling and imperial. It was an earthly kingdom, full of form and ritual, of Roman law and order. Thus it spread its unescapable influence. Intellectual and spiritual freedom was the gift of Germany. The Reformation with its free Bible was a fresh contribution to individual aspiration. The intellect of Germany still commands us, and its gift of song made religion sweetly emotional and homelike. So also, each in turn, the Anglican, the Puritan, the Scotch, through mental clarity and ardent character have added its share. How rich our inheritance of song and praise, of intelligent divergence from fixed and elaborate conceptions of Christian life.

We may sum up then these suggestions in a general law of spiritual progress. It is the law of spiritual evolution and unfolding, of definite progress along well defined conditions.

The form of this law is, first: A period of national adolescence in things of the spirit; second, a fresh and powerful intellectual and ethical movement along lines of national characteristics and of Christian life.

Like the period of adolescence in man, the first is the time of receptivity. During this period the good that comes is from without. Our Lord stated the principle: "Ye must be born from above." It would seem to be too early for the Far Eastern Orientals to show any special contribution. It is their period of receptivity, a groping after ideals urgently presented. It is the initial period in a great movement toward the life of faith and spiritual attainment.

We are dealing with the three great nations of India, China and Japan. Of India I am more qualified to judge than any one of you. I conceive, however, that India in her Christian advance will bring to her new ideals an unwonted spiritual longing. The underlying religions of India stand for a depth of religious aspiration and devotion which is as prophetic as it is pathetic. When caste has broken down, and the score of divided nationalities of India have been unified, when they begin to assimilate and to tear away their political barriers, when they have raised the women of India from slavery to the dead as well as to the living, I should hope to see many and valuable forms of Christian living. Those familiar with the Hindoos speak of their gentle lives and of loving traits of character. These when duly Christianized will increase our estimate of the divine gifts of Christ to men.

Japan is a wonder among the nations. Within these fifty years of her modernization, feudalism has fallen to nothing, with peculiar joy she has adopted or adapted everything modern in science, in art, in literature. One may begin to say the same of her change in religious attitude. Her one hundred thousand Christians are forming the new thought of her people. Military success places her in the forefront of human interests. Her period of adolescence shows signs of hastening toward a spiritual manhood. But Japan has ever been a great recipient. Her literature came from the land of Confucius, her art is a copy in a large measure of her great neighbor, religions have come through the devotees of a like religion in China. Responding to the new era, Japan still struggles in the toils of her antiquated teacher. As regards Buddhism in Japan, we find the firmest indication that she will certainly modify some of the religious ideas that have been absorbed. There are many reforming schools of Buddhism in the Island Kingdom. Their history points to the rising of thoughtful interpreters who estimated the lack in the traditional Buddhism and developed new lines. Japanese Buddhism is gratly varied from the Chinese and Hindoo varieties. The Japanese spirit of independence has placed its Christian churches far forward in their eager desire to maintain a Christianity of their own. Our missionaries, especially of the Congregational order, have abetted this desire as much as possible. The modern forms of Chirstian effort in literature, newspaper, Y. M. C. A. methods, are having full test of their value. The Christian congregations have developed political activity to a considerable degree; they have led the way in public address, hitherto little known; they have developed pulpit eloquence of a marked degree, and the orator of moving power is already doing the noble work of evangelizing multitudes. The happy contented spirit of the populace, the comparative ease of life in Japan, the present aspiration of leaders, political and religious alike, to place themselves alongside the highest and best in modern life and thought, all are prophetic of what may be her future gift. An article by one of her prominent Christian leaders, in a recent number of the Harvard Review shows a tendency to an extreme estimate of religious freedom. How far this may lead, and whether it will determine some special addition to our Christian life, it is yet early to affirm. The Japanese have come to their rich inheritance at a most signal time. The Christian world awaits with large hope the fuller movement of a spiritual life among this interesting people. Two recent judgments from her own leaders are suggestive. Prof. Motoda, of St. Paul's College, Tokyo, an Anglican institution, writes in the International: "Since the Japanese are a ceremonious race, a large use in the future will be made of old Japanese rites and ceremonies in Christian services." And yet he predicts "that in Japan pious and religious men will appear in large

numbers, but few theologians, and that Japanese Christianity will meet with large success in all the attempts at ameliorating social conditions." In short, it will be a practical Christianity which will show the largest results. Another writer assures us that since the highest ideals of Japan have been, hitherto, loyalty to the emperor and fidelity to the worship of ancestors, the Japanese Christians will transfer their loyalty to the Lord Jesus Christ, and center their worship upon the Father of mankind, whom the Scriptures affirm, to know aright is life eternal.

And what shall we say for China, that thinks and calls herself great? Her system of government is great. It is all her own. Two of her religions are indigenous. Her literature is unique, embodying her choicest treasure of philosophy and ethics. Of her fine arts and bellelettres, I need not speak. Of her greatness, Capt. Brinkley, editor of the Japan Mail, affirms: "No other nation has elaborated its ideas in such absolute segregation from alien thoughts; no other nation with which the world is acquainted has been so constantly true to herself, so completely independent of extraneous influences." Sir Robt. Hart, remarks: "The Chinese possess quite as large a share of admirable qualities as others. These are found not in isolated cases, but are characteristic of the race as a whole. They worship talent, they believe in right, they delight in literature, they believe and practice an admirable system of ethics, they are generous, charitable and fond of good works. They are well behaved, intelligent, economical and industrious."

We therefore have to consider one of the most remarkable races of mankind. How are such a people likely to modify the religion which comes to them from afar? The history of Buddhism in China may furnish a partial answer. Buddhism came to China at an opportune time. Two thousand years have supplied certain spiritual needs of the people. The cold and philosophic Confucianism has been supplemented by the warm colors of the Hindoo exotic. The quiet devotees of this religion form scare less than a tenth of her vast population. The mass of the people of China are impregnated with the hopes and fears of the Buddhist teacher. Although a philosophy of despair, it opens doors to spiritual apprehension which Confucianism could not close. It furnishes the working vocabulary for our Christian propaganda and its ideas of a merciful Providence which hears and alleviates the sorrows of mankind is a great inheritance. No wonder that the modern missionary sees in this religion a great and providential preparation for the larger faith and purer which he proclaims, the faith of hope and help.

Is it not always wise to estimate a people or a religion at its best? Whatever has been accomplished through essential excellence, must have a bearing on the future. The following I take to be the best in Buddhism as I have studied it in China. There is an ideal world far above the pitiful world in which men dwell. The representative of that world may fitly receive the adoring worship of men. He is the great One, Buddha, the Enlightener. The escape into that ideal world is to be accomplished by practical goodness of every sort. To become immortal is the hope of the devotee. Self renunciation is the pathway to peace, immortal rest with the divine. Asceticism, separation from contact with evil, contemplation of the hidden life, quietness of spirit, sympathy with all forms of living creatures, tenderness and universal helpfulness,, though it be secret, all combine to make The Path simple and accessible. To these must be added the certainty of moral judgments in this life and in the future. Degradation and exaltation are the poles of success and failure. Re-incarnation must take two forms. On the one hand a weary return to a lower life because of wrong living in the first life; on the other a joyful incarnation for the purpose of rescuing forlorn and misdirected souls. Many of these ideas are great; Christianity can readapt them to her higher and holier purposes. It was for such a transformation that our great God and Saviour came, the Word made flesh.

What shall we say of Confucianism in its relation to the new forming church? There are great ideas in Confucianism which must point in the direction of the contribution which Chinese Christianity is to make. Confucius spoke in reality only for the present life. "Fear the gods and avoid them," is his aphorism. Or, "We know not life, how can we understand death?" The great philosophic writer, Chu Hsi, in the eleventh century, A. D., gave a materialistic interpretation to the doctrines of the sages. When asked if there were above the skies a Ruler, guiding the world as a man guides a horse with bit and bridle, he replied, with a sigh, "Heaven, alas, is but a principle."

The Chinese philosophy admits a Monad, the beginning of all existence. This Monad is the extreme limit of thought, the Infinite or Absolute. But the Monad divides at once into the Duad,—Substance and Form, Air and Law, Light and Darkness, the Male and the Female, Heaven and Earth, Motion and Rest. They could not grasp the thought, as our mathematicians and astronomers do, that there is no such thing as rest. All is motion and activity, energy, potential power, that from the beginning it was the Spirit that moved, that from the beginning there could not be a blind force, but always and everywhere, that God was light and energy, and purpose and love. They speak glibly of the principle of Heaven and Earth producing or begetting the visible heavens and the visible earth which produce, in turn, all living things.

Christianity furnishes the lost element, the living principle, the life giving spirit. It interprets the Chinese philosophy on its own basis and gives it a real substance for the shadows of the past. The Confucian theories assume, while they do not elucidate, the living principle of Heaven. We have known Chinese as Celestials, their emperor a son of Heaven, their people as children of Heaven. The first principle of human conduct, according to their ancient teachers is "Harmony and Heaven." In recent months we have read of the volume, "In Tune With the Infinite." Christianity takes the Chinese at their word. All men should be in harmony with the Living Spirit of all things. It has been said that the Chinese are pantheistic. It is true in more senses than one. Their superstitions center in the reality of a spirit world, which embraces them. Everything and everybody is influenced by some spiritual being. The very stars are spirits looking down upon men. In America we say, "Look out for yourselves." In China they say, "Look out for the god." That spiritual presences fill the universe is a great thought. Our own thought unites the scattered elements in the great Lord and Father of mankind.

The Chinese worship of ancestors carries with it the thought of continued existence. Christianity will modify the external ritual. It will be great, modified in turn by the consciousness of the family in heaven and in earth, living spirits, no longer harmful to men, awakening on the behalf of the departed a new longing and a living hope.

The Chinese have, as Sir Robt. Hart has so often affirmed,

an admirable system of ethics. By ethics we man a philosophy of conduct, or right living before heaven and among men. What is harmony with heaven? It is right living, righteousness of the highest sort. It is the response of the active man to the conscience within. "The knowledge of right and wrong is universal." So reads the Chinese proverb. And more graphically, they affirm, "The eye of the gods is as lightning." "The bitter sea is boundless, repentance alone brings peace."

The first great word in the Chinese ethics is Loyalty, followed by three others, expressing the relations of husband and wife, father and son, brother and brother, while to these is added the glad relation of friend to friend. Neither of these has received adequate interpretation, but these have made the Chinese what they are. There is another series of noble thoughts, often repeated glibly by even the very common and untutored men and women. The five constant qualities are: "Humanity, Righteousness, Courtesy, Knowledge, and Mutual Confidence." It is maintained that human nature is good at its base. The kindly and generous spirit of men is recognized, the sensitive response to pain and sorrow, the goodness which family life should generate. And, yet, they forget the radical element of evil, the strength of bitter wrong, and the struggle against it. It would seem wholly reasonable that all that is excellent in any or all of these religious and moral ideas must remain as a permanent heritage for the Christian Chinese. All that is evil and harmful in human passion and wrong will slowly perish, amid many failures and regrets. It will be true of these as of others: "Such were some of you, but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of God."

The contribution of the Far Eastern Christian, at present must be in the way of witnessing. There will be a witness to the intellectual supremacy of the Christian Faith. The Orientals are not technical thinkers. They are not systematic. They cannot think through long series of connected ideas. They think in proverbs and apothegms. They follow Confucius in his replies to his disciples. A little word of dogma and that the end of it. And yet a reasonable faith will be accepted, and that acceptance will be a witness to the truth.

Their good lives, remodeled by the Gospel will be a witness. This is the witness of the Spirit. The profound change in the characters of men, sometimes through long processes of feeling after, sometimes by the sudden impression of hidden influences, will make a great witness. It has already done so, as seen in the vigor and ardor of the Japanese Christians, as seen in the solidity and endurance of the Chinese Christians in the face of bitter trials and martyrdom, as seen in the wide spread and strange revival movements, in Korea and Manchuria. Numbers of purely heathen listeners have been led to an acceptance of the Christian faith, with little preparation or even understanding. This is not magic, it is the mystery of the kingdom of God.

There will be the witness of moral change. The conduct of life of half a million of these once obdurate people, truly changed and lifted out of wrongly directed lives will be a supreme witness.

I call, already, to witness the characters, I have personally seen; changes in lives, comforted and solaced by Christian hopes, changes in homes that have been exorcised of vile speaking and jealous hostilities, changes in wide districts accepting the new intelligence and world wide interests. One would like to select the special individuals, the lives made lovely by a sweet spirited gospel, made saintly by prayer and the reading of the word; made patient to endure poverty or strong to bear the burdens of others.

The Christian peoples of the Far East will be a practical people. As the Japanese preacher has said: "Pious and religious men and women will appear in large numbers." Children of Christian homes, well educated, will preach and teach the gospel of love and of hope. In eloquent native speech many thousands will go forth to pursuade and convince their fellows, they will sing new and happy songs, the songs of the Church Universal, they will bring to longing souls the joy of a social life on a new level of sympathy, of faith, of prayer, and of service. And with all these there will increase a steady ameliorating of social conditions bespeaking moral uplift and power.

The education of the Christian people goes on with accumulating energy. One hundred thousand children of Christian parentage are in the widely scattered mission schools. The social forces of these will be a great witness and compelling.

The newspapers, now increasing everywhere in China, will bear a share in this social change. Many will be moulded by the progressive youth of China. The new system of education, which is supplementing the Confucian schools in the great provinces will be a witness, that the old is gone and that the new must be a participant of a Christian civilization. And finally the Christian conscience will assume a social form and move as a great and exhilarating influence.

It has moved already to the splendid effort at suppressing opium smoking and growth, and toward the uprooting of the cruel habit of footbinding.

FEATURES OF THE GOVERNMENT OF HOLLAND.

By Prof. Granville F. Foster.

Many a nation of Europe can truthfully boast of its powers in arms or its skill in diplomacy by virtue of which its original nucleus of territory, small and insignificant, has been expanded to its present fair proportions. Russia, for instance, points to her little Dukedom of the Dark Ages, insignificant in population and in influence, surrounded by barbarous and hostile tribes, and then proudly points to her magnificent territory of to-day covering the third of Europe and in addition almost one-half of Asia, while its population is fast nearing two hundred millions, and so too, England shows you just the little Saxon Heptarchy of the seventh century and then points to her possessions to-day in all parts of the world, almost twelve millions of square miles in size and with upwards of three hundred and fifty millions of people—a land upon which the sun never sets, as examples of what she at least proclaims as a fact that "Britannia rules the wave." Holland owns valuable possessions in the South sea islands, but she does not boast of her ownership of these. She does not point to mighty armies which have achieved great victories for her, nor to her finesse in diplomacy by virtue of which her territory has been greatly expanded, and yet she does boast and truthfully boasts of being a conqueror, aye, indeed a great conqueror. Emulating the Creator, she has said to the turbulent waters of the ocean "Thus far and no further, and here shall thy proud waves be stayed." She has overcome the ocean, by centuries of unceasing industry and by eternal vigilance, until her little territory

of a few hundred square miles in the Dark Ages has expanded to a territory of over 13,000 square miles, and all save the original nucleus wrested from the grasp of the sea and preserved therefrom by enormous dikes, not only built but preserved at a cost that seems almost prohibitive to the financiers of other countries, but the Hollanders or Dutch, as they delight to call themselves, are so imbued with that delightful sort of discontent which the hope of better things inspires that they are not by any means satisfied with what they have already achieved, for they are now working on the herculean task of pumping out the Zuyder-Zee, that large arm of the sea which extends far inland and covers an area of nearly seven thousand square miles and when this is completed, Holland will have increased its territory one-half and will have added to the wealth of the nation several times the estimated cost. The reader of course understands that the work is going on in sections—a few pieces at a time and long before the whole will become dry land, portions will have already produced for years the rich crops for which such polders as such reclaimed pieces of ground are called, are famous. But the dream of the enterprising, industrious people of this country who in fact live below the level of the sea, does not end here. North of the reclaimed portion of the country, there lie out in the North Sea, a curor of numerous islands, the largest of which is known as the Texel, and these, if the dream before mentioned should ever come true, and dreams of this kind among the Dutch have hitherto justified in succeeding realities, these, I say will be united by a series of dikes, shutting out the sea and then will come the fight between the wind and the steam on the one side and the waters of the artificial lake, until all is pumped out, and then Holland will be almost doubled in area.

The writer in the article on Belgium spoke of the awful struggle the Netherlanders had with Philip II of Spain in the 16th century, achieving their independence after combats and sieges among the most memorable in the history of the world, on a par with those fought by the ancient Greeks against the Persians, and hence nothing need be said of these things here. Nor does it come within the scope of this article to talk of the famous cities, the many and various industries, the numerous and celebrated art galleries, the museums, the remains of an earlier age in the ruins or in historic buildings to be found here and there, the famous universities which have prepared some of the most celebrated scholars of Europe, nor is it the object of this article to refer to the thrilling history of the country since the time of the famous siege of Leyden and the numerous battles already referred to which were waged to free the Netherlands from the Spanish tyrant, nor to the wondrous success that attended these various encounters, which made Holland when it had separated from Belgium, one of the first commercial powers of Europe, nor to the kind of Republic under which the country long existed with some descendant of the Prince of Orange as Stadtholder, nor to the change of the country into a monarchy under the descendants of the Prince of Orange as sovereigns, nor to the inspiring history of the Pilgrims from England who settled in Holland finally sailed to America to found on the bleak shores of Massachusetts a commonwealth, whose corner stone was duty to God and duty to men with the love of Christ interwoven in both, but the object of this article is solely to set forth some features of the constitution and government of Holland for the benefit of those who wish to compare it with the government of the United States and hence all reference to history and geography have been made only with this object in view.

To understand the government of Holland it will be best to commence with the lowest unit and proceed thence to the highest and hence the commune will engage our attention. At present there are in round numbers, eleven hundred of these primary units in the country. They differ widely in size, shape and population. Some of these are rural, some urban; some have a very small area, some are of considerable size; some have a few hundred people and some several thousand, and they differ too in class and kind of Hollanders found in them, and in shape some are long and narrow, and others short and compact and while few have shapes exceedingly irregular and crooked. As they have come down from the Dark Ages in the shape and size they respectfully present to-day, the people are loth to alter what time has consecrated, but to meet the difficulties of governing a commune with an unwieldy population the Act of 1896 authorized the dividing of communes into wards whenever the population exceeds fifteen thousands, and allowing these wards to have each a local government.

At the head of the commune stands the Burgomaster. This name is apt to recall to the reader the picture of the somewhat aged, the fat and rather phlegmatic Dutchman of literature but oftentimes to-day, this officer is young far from fat and not over phlegmatic. According to the constitution, he must be at least twenty-five and is expected to be a citizen of the commune over which he is called to preside, though for reasons mentioned in the constitution he may be a citizen of some other commune. He is appointed by the sovereign whose representative he is always regarded to be, and as such he presides over the communal council and has much voice in its deliberation and if he is a citizen of the commune over which he presides, he may be elected a member of the council and can then vote with the rest of the members, as well as preside. He too is at the head of the committee of the council, whose functions are to prepare measures for consideration, though this does not prevent any member from introducing measures whenever he so desires. The Burgomaster can postpone any execution of a decree or act of the council for thirty days to give him the time for an appeal to the sovereign. The revenues of a commune are derived partly from its own possessions, from a communal tax, from licenses and the like, but all expenditures of a commune must be examined and approved by the provincial council before being legal.

Next higher to the commune is the province, which also has its council, one of the chief duties of which is the care of the dykes in the province or state for which they can frame laws, but outside of this, their work is administrative.

The national Legislature or Parliament is known as The State's General, and consists of two houses or chambers both elective, the first or highest by the provincial states or councils of the provinces and the second in electoral districts by the suffrage of the citizens, and as the councils of the provinces are elected by the citizens, both houses are supposed to represent the people. The Upper House or First Chamber consisting of 50 members, like the Senate of the United States, represents what we would

call state's rights. Eligibility for membership in this body is placed so high as to property qualifications that only about one person out of three thousand of the population is able to meet the requirements of eligibility, but a little modification of this rigid rule has lately been made by an act of the chambers which allows a man who has held one or other of certain high offices in the state to be a candidate, though he may not have the property qualification demanded of those who have not held high office in the state. Each member is elected for a term of nine years, and the whole fifty are divided as nearly as possible into three equal divisions, each third going out each three years, though ex-members can be re-elected.

The second chamber of the Legislature or Parliament or State's General has one-hundred members, each elected in a district. There is a curious electoral law in Holland, that makes the property qualification of a communal or municipal voter much higher than is required for a voter for a member of the provincial council or of a member of the second chamber of the State's General, thus in one commune lately there were but 7000 voters for members of the communal council and upwards of 10,000 for members of the provincial council and members of the second chambers of the State's General. The secocnd chamber dissolves every four years. This chamber is presided over by a President, nominated by the sovereign. The second chamber has considerably more power than the first. Any member of the second can inaugurate business or introduce bills or can move amendments to bills already introduced and partly discussed, but the members of the first chamber seem to have only the power like that of the President of the United States, to vote or accept measures already passed by the second chamber, for it cannot initiate business, or even to suggest amendments to bills that have been brought in from the other house, hence though the Upper House or first chamber be made up of the very wealthiest and most influential people of the land, its power is very little as compared with that if the Lower House or chamber. The American reader will doubtless observe that the Senate of the United States with which we make comparison in considering all the upper or higher branches of foreign legislatures is a very powerful as well as very dignified body as compared with the Upper Houses of the nations of the world, especially as at the present time the United States Senate has become more powerful than the United States House of Representatives. In England, France, Holland, indeed in almost all countries of Europe there is very much honor, dignity, glory in membership in the upper branch of the Legislature but comparatively little power, while the lower branch is contented with power, ignoring the honors. In an eminent degree in this matter the English House of Commons has set the example for all the continental nations and most of them are putting to practical use the lesson thus learned, but America has not seen fit even to consider the lesson, indeed during many years the power of the United States Senate has been increasing and that of the House of Representatives decreasing, and late years, discussions have almost ceased on the power of the Senate but are continued warmly on the mode of the election of the Senators.

As in England so in Holland, there are measures prepared by the ministers (of when there are here eight) called government measures and are introduced as such, and also as in England, a vote of Want of Confidence in the Government can be passed causing resignation. The ministers are appointed by the sovereign, more immediately than in England where really the prime minister appoints all save himself.

In Holland, the sovereign has more power than has the sovereign in England. Queen Wilhelmina, the present sovereign, has the right to declare war without consulting the chambers, though the necessary supplies must be voted. She can make treaties unless such treaties should cede territory or cause indemnities to be paid. She has the right of appointing all officers of the army and navy, all general officers, ambassadors, consuls, and can, within limits, regulate salaries. The right of pardoning criminals is in her hands. She can bestow titles. She can dissolve parliament and she can even propose measures to the second chamber, which the members must consider.

The sovereign has a Council of State to assist her in performing her varied duties, outside of the Ministry, a council over which the country's cabinet has no direct control. This body consists of fifteen members over whom the young queen presides. This somewhat anomolous council is often in conflict with the Ministry and in fact undertakes from time to time to usurp powers which Holland cannot allow any but the cabinet to assume. At times the conflict has been waged very warmly and contrary even to the wishes of the queen. This Council hardly in keeping with the spirit and forms of responsible overnment has the flavor of hoary age to consecrate it, while the Ministry forming the cabinet, responsible to the Chambers for its actions is an institution of comparatively recent date, hence the Hollanders are slow to abolish the first and fully to sustain the second.

The present queen is the only direct heir of the House of Orange and as a very amiable woman is very greatly beloved by all parties in the country, but nevertheless perhaps a majority of the citizens would prefer a Republic on modern models, but no change is to be expected so long as the present line of sovereigns continues, but if it should run out relatives of the present dynasty would not be tolerated, hence the extreme anxiety of the nation some little time ago as to whether Wilhelmina would have an heir or not as she is the last of the direct line of the revered House of Orange. The present government is in practice a very limited monarchy and the citizens of Holland enjoy almost every right and privilege enjoyed by citizens of the United States.

JOTTINGS.

The Kern Association.

It was my privilege to attend the Fourth Semi-Annual Meeting of this Association, held on Friday and Saturday, October 8th and 9th. When I call it my privilege, I am not talking formally even though I use a somewhat hackneyed term. It was a privilege the enjoyment of which will never fade upon my memory. First of all, it took me back to old times. I seemed to be living over again some meeting of our General Association of fifty years or more ago. Kern is, I suppose, the smallest of our Associations, but it is as large as the General Association used to be. Its members are young men, or at most not past middle life, just as ours was in the days when some one said to me: "It cannot be that the climate of California is wholesome: You don't see any old men here." "Why, my man, "I replied, "we haven't had time to get old." And Kern

county is largely new territory. And its settlements—especially in the oil region, are mostly camps. Albeit we call them cities, just as in my old mountain diocese we had **Brandy City,** which notwithstanding its ambitious title was about an even mate with such camps as Poker Flat, Port Wine and Whiskey Diggings.

And the "reports from the churches,"—given with plenty of leisure such as in larger bodies cannot be had—what a feast of the old times they made? How heart touched heart, as we heard of hopes and of fears; of progress made and losses endured; of the procession one was preaching to, instead of a settled, permanent congregation; of souls won, and souls that seemed hopelessly self-doomed; of a church and a parsonage planned and about to be erected in some new town, and a church and a parsonage somewhere else where consecrated money had been sunk in a venture upon promises that had not been fulfilled; heart touched heart, I said, just as they used to do, under like circumstances fifty years ago.

And then the men! I confess that I looked upon them and listened to them with a wonder like that some used to feel in the old time, and concerning which I ought, perhaps, to be ashamed; the culture, the power, the consecration of these men working in fields so small and fraught with so much that to any but a consecrated heart would be taxing and discouraging,—what shall I say of it? It is the Christ-life lived over again before our own eyes!

My time and the space I can claim forbid me to attempt to review the program, which gathered itself around this as the central theme: "The Church Adapted to the Needs of To-day." Some of the papers or addresses I did not hear, for it was only in the latter half of the session that I could be present, but I am asking **The Pacific** to let me introduce as the closing and best part of this "Jottings" the following abstract of a stirring address by Pastor Fuller of Bakersfield on "Loyalty to Our Own."

The points were:

1. The Glory and Danger of a Common Denominator.
2. Right Relation to Undenominational Work.
3. Right Relation to Interdenominational Work.

The conclusion was after this sort:

Congregationalists have ever been foremost in both undenominational and interdenominational work—educational, social and evangelistic. So generously have we been in cultivating other fields than our own that two centuries have seen us drop from the first to the eighth place numercially among the denominational families. Look into our Year-Book and one finds over a third of all our reported benevolence is in the "other" column. Our plants are half worked, our ground half cultivated, our crops half harvested. Is it not time for us to rouse ourselves to a sense of our duty to our own?

To use an illustration from Secretary Eddy: "A farmer had a prize hen. She was the champion layer of the county, but she never layed two eggs in the same place: once under the hedge, once in the haymow, once in her owner's silk hat in the parlor. When she came to set, only one egg could she find." I fear that hen was a typical Congregationalist. We give generously. But we scatter our energies past all possibility of efficiency. We care for the children of others, while we neglect our own.

Our people seem rousing to a new sense of their responsibility. But too often they wait on a laggard pulpit. A pastor who neglects to teach his people as to our world-wide obligations and lead them to have a part in fulfilling Christ's great commission is a traitor to his Master. And a people that does not respond to a pastor's lead, fails not only in loyalty to the local church and the general work, but to the great Head of the church, and is missing the blessings of the more abundant life.

We are heirs to a great and glorious heritage. Begin at home. Make each local church a center of power—not only respected but loved. Be more than a mission church. **Have a mission.** Reach out, and as you reach out you will strengthen and grow.

Next week let me give you something else that was good in the Report on Missions read by Miss Mary M. Buss.

W. C. P.

ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for November 21st—"The Blessing of a Thankful Heart." Neh. 8:8-12.

The whole of Nehemiah 8 should be read to appreciate the verses chosen for the Thanksgiving lesson. History is said to repeat itself, and the following, from some unknown critic, shows that our forefathers had some of the same experiences that the Jews had on their return from the long exile in Babylon: "I remember years ago, reading in reference to the Pilgrim Fathers, that they used to have days of humiliation, prayer and fasting, when storms and floods came and seasons were unfavorable—times of humiliation, of fasting, and of short rations. They went on it for a considerable time. By and by something crossed their pathway that was not pleasing, and they made up their minds to have another day of humiliation. But one of the old colonists said he begged to move an amendment. They had been long enough dull and downhearted, and occasionally disappointed, and it was telling on them. It was having an effect on the young people, and almost tempting them to return to the old country. 'I move that instead of having a day of fasting and humiliation and crying, that we have a day of rejoicing.' He said: 'Our colony is getting stronger, our cornfields are enlarging very much in their dimensions, our wives are very obedient, our children are very dutiful, the air is very salubrious, the woods are full of game, and the rivers are full of fish; we have got what we came here for, liberty of conscience; I move that we have a day of thanksgiving.' The amendment was unanimously carried. They have had a Thanksgiving Day ever since."

What are some of the blessings of a thankful heart?

1. It enables us to get the true value out of life. The Hindoos have a proverb that if milk and water be set before a cobra, it will extract the milk and leave the water. The thankful heart has some such function for the mixtures of life. It is not difficult for any of us to find causes for complaint in what comes to us in the ordinary routine of life. But to do that is to miss the value of what is our portion. Extract the good and leave that which is not so good. The thankful heart helps us to do this. Oliver Wendell Holmes puts it beautifully thus: "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it

would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only—the iron in God's sand is gold." By all means procure that magnet.

2. It enables us to be a blessing to others.

If in recounting all the blessings that God has sent our way during the year, we find them a goodly number, let us ask what it is all given us for. Too often we stop at merely returning thanks for them. God shows us what He blesses us for in His words to Abraham. Gen. 12:2: "I will bless thee * * * and **be thou a blessing.**" The thankful heart is like the spring in the barren place. It bubbles over from the mere impetus of its own evistence; it spreads over the soil which rejects everything, and makes it the recipient of that which brings new life, verdure, fruitfulness, and attracts animals and human beings to itself. This Thanksgiving should be a time when our thankfulness shall make us a blessing to some one. "Freely ye have received, freely give."

3. It makes God our stronghold. So Nehemiah says in v. 10: "The joy of the Lord is your stronghold." There is no such place of security as God's joy. We may rejoice in all that God **is:** His wisdom, love and mercy, but God's joy is in what He **does,** and not so much in creating worlds or holding the stars in their orbits, but in doing for His children. God's joy in saving men is noted. Heb. 12:2. God's joy in receiving men is told in Luke 15:7. Our security is in that unconqerable power, and it begets a thankful heart.

NOTES AND PERSONALS.

The address by Prof. G. M. Stratton of the Unievrsity of California at the meeting of the Congregational ministers of San Francisco and vicinity, on "The Fighting Instinct," was received with prolonged applause. It was regarded without exception as a very able plea for world-wide brotherhood and universal peace. Next Monday the Rev. Dr. I. C. Meserve will give the sermon which he gave recently on the 40th anniversary of his ministry; the following Monday the paper will be by the Rev. B. F. Sargent.

At its Wednesday evening meeting on November the 3rd the Congregational Church at Sacramento ordered put on its records and mailed to Deacon Sweetser the following: "Resolved, That in consideration of the fact that today is the ninetieth anniversary of the birth of our beloved Deacon A. C. Sweetser, we hereby express to him our high appreciation of his long and useful life in this church—from its very beginning—and of his earnest and efficient service in various capacities, and pray that God's richest blessing may rest upon him during the remainder of his stay on earth."

The Rev. Charles R. Brown spoke Sunday evening on "The Place of the University in American Life." While he found much to commend, there were also some things to fear and condemn. Among the latter was the luxury in the fraternity houses. It was a question whether the life there is such as to fit young men for genuine service. The lack of time in the modern university life for wide reading was deplored. It was doubted if it would turn out broad men. Noting and commending the practical trend in the university courses, the thought was there was danger that character formation receive not the attention which it demands. Emphasis was laid on the difference between making a living and making a life; the thought of the young men themselves, it was said, is too much on the decorative and marketable side of education, and not enough on the creative ideal side. There is need for the young men of the land and of the schools to know more about God, duty, service, character, destiny. Among the things Mr. Brown found to commend at Cornell where he lectured recently was the Cosmopolitan Club, which has in its membership, Chinese, Japanese, Filipinos, Hawaiians, Mexicans, Americans, and persons from several other countries. In it the spirit of brotherhood is fostered as it could not be otherwise.

Among the Churches

CALIFORNIA.

North Berkeley.—Five persons entered into membership Sunday, four by letter.

Campbell.—A successful Rally Day was held Sunday. "Life as a Voyage" wsa illustrated.

Avalon.—Seven persons came into membership on Sunday, October 31, four on confession.

Alturas.—A movement has been started for an annex to the church building for boys' club work and gymnasium.

San Bernardino.—At the recent communion service ten persons entered into the fellowship of the church, four on confession.

Stockton.—The new church building which is in process of construction will be ready for use early next year. It will cost about $14,000.

Fruitvale.—Eight persons came into church fellowship Sunday, seven by letter. Only the foundation work has been done on the new building.

Lodi.—A German Congregational Church was organized recently at Lodi, which is ministered to by the Rev. John Koch who resides at Sanger near Fresno.

Clayton.—Three persons united with the church at the last communion. The work at Clayton is in charge of Mr. H. V. Hartshorn, a Pacific Seminary student.

Oleander.—The Rev. Chas. L. Hyde, recently from the East and an Oberlin graduate, is in charge now at Oleander. In connection he has also the new work at Bowles.

Los Angeles.—Olivet. Eight persons came into membership at the communion service last Sunday. The outlook in this field is more encouraging than it has been for some time.

Likely.—A parsonage was purchased recently, $1100 being paid therefor, more than one half of which had been subscribed. Superintendent Rathbone conducted a series of meetings in October.

San Francisco, Mission.. The church will worship in

the old Olivet building only three weeks more. Services will then be held in a hall until such time as the proposed new edifice is ready for use.

San Lorenzo.—A vested choir is a new and attractive feature in the church services. Repairs on the parsonage and church building to the extent of $350 are being made. The auditorium is to be recarpeted.

Oroville.—Ten were received into the First Church on November 7, three on confession. The church is alive and active and the pastor, Rev. Roscoe Douglass, is bending his energies to help it to become a strong spiritual influence in the community.

San Francisco, Sunset.—A service in memory of Mr. Edgar M. Hart, who was killed by a street car recently, was held Sunday night. The church suffers great loss in the death of Mr. Hart who was a most earnest and efficient worker and helper.

Long Beach, Plymouth.—The recent bazaar netted $241. Tuesday evening, November 9th, the Rev. C. H. Seccombe of Santa Ana gave an address before the Brotherhood. Twelve persons united with the church at the last communion, two on confession.

San Rafael.—Five days of last week we had the privilege of hearing Mr. Paul C. Brown, who was the means of a great blessing to many of our people, especially fruitful among our young people. Sunday, November 7, four united with the church, all on confession.

Adin.—Mr. Mark Munson, recently in the Sunday-school work in Washington, is at work as pastor at Adin. On alternate Sundays he conducts a preaching service at Lookout and Biever. At Lookout there is a Methodist class and they share in the expenses.

Sanger.—A German Congregational church called "Salem Church" is in existence at this point, an organization otherwise affiliated having decided recently to come into Congregational fellowship. The Rev. John Koch is pastor. A parsonage was built this year.

Monrovia.—Last year this church had perhaps a larger percentage of increase than any other church in California; beginning with seven members in February and having fifty additions in eleven months. So far this year nineteen have been received. Last month we cleared our title by compromising a tax-title suit, the church paying $300.

Berkeley, First.—Nineteen persons were welcomed into the fellowship of the church last Sunday, three on profession of faith. At the meeting of the Men's League on Monday evening the 15th Prof. Bradley will give an address on "The New Siam." Last Sunday evening Mr. Amos P. Wilder, United States Consul at Shanghai, spoke on "Christian Missions in China."

Lodi.—A goodly company of disciples celebrated the Lord's Supper November 7th, and three united with the church, two by letter and one on confession of faith; they were husband, wife and daughter. The Lodi church has a substantial chapter of the Congregational Brotherhood, and there was organized in the city on Saturday night, November 6, what is called "The Civic League of Lodi," and the secretary of the Brotherhood was elected as president of said League, composed of men of the churches and men outside the churches. It is hoped that this League may be heard from later.

San Francisco, Ocean View.—At a regular monthly meeting of the Ocean View Congregational Church on last Wednesday evening the reports from the Sunday-school were good—85 members enrolled, but the general attendance of the church is mall, owing principally to not having a regular pastor. Since the former pastor, Mr. Bair, resigned, we have had a supply; but our need is a regular pastor to live on the field. Having a parsonage in connection with the church it would be an advantage to have it occupied, and there is a large work to be done in Ocean View church which can hardly be accomplished otherwise than by having a resident pastor. We hope in the near future that some one will be sent to work in this field as it should be looked after.

Santa Ana.—The new church is progressing rapidly. It is of classical design consistent and symmetrical throughout. Resting upon a solid cement stone foundation, the building rises in graceful proportions in Greek Temple Style, the gable ends supported by Corinthian columns, the whole building surmounted by a large dome. The building is rapidly being enclosed, and will be ready for dedication in Jnauary or February. The seating capacity of the auditorium without gallery is 400 and this is nearly doubled by the addition of the Sunday-school room, separated from the main room by large sliding doors. The auditorium will be seated with oaken pews of classical design. The ladies of the church have voted to purchase a $4,000 pipe organ to be installed as soon as delivery can be made. A large basement is fitted up for the social functions of the church, while the Sunday-school rooms are adapted to the modern Sunday-school. * * * Superintendent of Benevolences C. P. Dorland recently addressed the Woman's Missionary Society, about 75 ladies being present, on the Home Missionary work of the Conference. The address gave much incentive to the missionary activities of the church. * * * The pastor, Rev. Charles H. Seccombe, has organized the Christian Endeavor Society into a young people's training class which he personally conducts for one half of the regular C. E. hour Sunday evening in studying "Elements of Christian Belief." The remainder of the hour is devoted to the study of the C. E. topic under different leaders. In addition to the demands of his growing field, Mr. Seccombe conducts a weekly Teacher Training Class composed of representatives from the various churches of Santa Ana. As president of the Southern California Congregational Brotherhood he is invited to visit and address many Brotherhoods in different parts of the state.

WASHINGTON NEWS.

(Rev. Charles F. Clarke, Correspondent. Seattle.)

Plymouth, Seattle, Forty Years Old.—On October 16th. 1869 nine men organized the Plymouth Society, one month later Sunday school work was begun and on Jan. 14th, 1870. the confession of faith and covenant were adopted and on Jan. 16th. the first church service was held, seven persons partaking of the Lord's Supper. The first service was held in Yesler's Hall, next "The Pavilion" was used until the first church was built on Second Ave. between Seneca and Spring. The corner stone of the present edifice was laid

July 31st, 1891. The roll of pastors includes Rev. J. F. Damon, Norman McLeod, Jas. H. Hale, J. F. Ellis, during whose pastorate, in 1878, the church became self supporting, F. H. Taylor, H. L. Bates, G. A. Tewksberry, Wallace Nutting, W. H. G. Temple, whose pastorate was the longest, and Dr. Van Horn who has been pastor since 1906, whom every one hopes will remain for life. The total number enrolled as members during this period is about 2200 with a membership at present of 1100. On Sunday the 17th. Dr. Van Horn preached on "Forty Fruitful years," on the 19th. one hundred and five men sat down to the Men's Club supper and enjoyed a delightful evening celebrating the fortieth anniversary, the stereopticon showed scenes of the past, some of the pioneers gave reminiscences and Mr. Everett Smith gave a history of the church, Dr. Samuel Greene and Judge Wood spoke of the great brotherhood meeting at Minneapolis. On the 21st. of November the Sunday School will be forty years old and will celebrate the event and on Jan. 16th. the anniversary of the first preaching service will be observed. Dr. Van Horn completed a series of sermons on husbands Oct. 31. This series was preached at the request of some who heard his series last year on wives. His topics were "Finding Him", "Marrying Him". Managing Him," "Encouraging Him," "Forgiving Him." The attendance at the Thursday evening prayer meeting came within three of the hundred mark, the aim has been set at one hundred and fifty. Rev. N. Edwards, formerly assistant to Dr. Van Horn, has accepted the call to Douglas Alaska and will leave Seattle, Nov. 5th. It was heartily and unanimously voted by the church that he should be known as Plymouth's Home Missionary Pastor, thus adding to the force of Missionary pastors in China one in the home field. James T. Elvin Assistant pastor also works as missionary for he has removed to Fountleroy and will care for the church there which will for the first time this year hold services during the winter, he will continue his work at Bethany. Plymouth's activities are many and wide spread. Commander Eva Booth preached at Plymouth Sunday morning Oct. 31,. For three consecutive years Dr. Van Horn has preached a series of sermons having Shakespear's dramas as a background, these sermons have filled the church to overflowing, this year the course will be series of studies in character and history suggested by King Lear, a study of the family, the foundation of National Greatness; King John, a study of Kings, Popes, Barons and common people; Richard III, a study of war, crime, remorse and popular Infamy; Henry VIII, a study of Marriage, Divorce, the church and the Nation from the announcement we quote. "In addition to the interplay of great moral forces and the issues of personal character—always Shakespeare's theme, as it is the Bible's—this series adds an element of fascinating historical interest which might well be called, Why we are what we are; or How Protestant England Found Herself. And these studies are timely now when all England is in a ferment politically and religiously, and the wise men are predicting war and a new map of Europe."

Five Mile Prairie.—The new edifice of this thriving church just outside of Spokane was dedicated Oct. 31st. Though it was a very rainy day the church was fielled with interested worshippers. The Invocation was offered by the veteran Sunday School Missionary to whom the churches around owe so much, Rev. John T. Percival. Scripture was read by Rev. David Reid, prayer followed by Rev. W. S. Pritchard, an address was given by Supt. Greene, the sermon was preached by Supt. Scudder, the act of Dedication was by Rev. D. E. Wilson, the pastor; prayer was offered by Rev. Jonathan Edwards, and the benediction was pronounced by Rev. J. J. Evans. At the afternoon service prayer was offered by Rev. F. A. Bowen, scripture read by Rev. J. L. Keene, prayer offered by Rev. H. Preston the sermon was preached by Rev. H. E. Mills, an address by Rev. E. L. House followed and the benediction was pronounced by Supt. Scudder. At both services the choir rendered appropriate music. The building committee, consisting of Messrs. Geo. Klepfer, J. F. Strong and B. W. Graybill, are to be congratulated upon their success in bringing their work to such a satisfactory conclusion, the building is pleasing and well suited to the needs of the field, they and the people and pastor will enjoy the fruits of their labors.

Dartford.—About four miles beyond Five Mile Prairie lies the little centerof Dartford, here for some time a Bible Class has been conducted by Mr. and Mrs. Dart with an attendance of never less than twelve and sometimes as high as thirty, on Oct. 31st. Rev. David Reid and Supt. Greene drove out after the dedication service at Five Mile Prairie and found a band of twenty who had come through the hard rain and organized them into a Sunday School. The leaders of the work were all there so the start is good though there would have been more of the children had it been clear. Lots will be donated and when practicable, perhaps in the spring, a chapel will be built.

Spokane.—It was decided at a meeting of the Spokane Church Extension Society that Westminster Church should take up the new work on Cannon Hill. An Assistant Pastor will be chosen who will canvas the neighborhood and arrange for the erection of a building upon lots owned by the Trustees of the Washington Congregational Conference; a a committee of three will be appointed to confer with Superintendant Scudder in securing a Superintendant for the Society, at present he will probably be one of the pastors of Spokane who will divide his time between his church and this work. At the Spokane Minister's Meeting Rev. H. E. Mills of Plymouth Church read an interesting paper on "Door Bell Theology."

Colfax.—Plymouth church is in very good condition, doing steady, succesful work, the congregations are growing especially since the inauguation of the "Pleasant Sunday Evening" service. The evening service has increased two and three, even four fold. Only two or three others in this state have held their present pastorates as long as has Mr. Bainton.

Pullman.—Under the leadership of Rev. C. H. Harrison Pullman church is progressing rapidly, there have been many additions to its membership, the Sunday School has more than doubled, the Christian Endeavor Society has been reorganized, the building has been repaired and the debt materially lessened.

AT A CHILD'S GRAVE.

Early the dying, ay,
But flawless the life thereby.
And who would a pearl exchange,
Perfect, for one of a strange,
Distorted shape, and a hue
Less white than innocence, though
It had grown to a larger size?

Only the blind can prize
A pearl for its weight always,
A life for its length of days.

Lie down in thy little grave.
Still shall thy mother have
A jewel of joy to keep
On her heart, awake, asleep,
While another mother may
Cover her head by day
And mourn at night on her bed
The lost who are not the dead.

Mrs. Schuyler Van Rensselaer, in November Century.

THE HOME

A LESSON IN SELF-CONTROL.

Once upon a time a certain woman had a very dear and intimate friend. These two women were very congenial and friendly, to the point of running into each other's home without ringing. They worked together and played together, enjoyed what they called a perfect friendship through days of sunshine and days of rain as the seasons rolled around. Of course, such an intimacy could not fail to uncover the little faults and failings of each family as well as to display the best in each home; but the two women shared their joys and sorrows so completely that each declared her burdens lighter for the great priviledge of unburdening her soul to some one who knew her and her inmost life perfectly.

Well, one day the friendship ceased to be. No one but the two knew why, but there was a coldness between them that came as suddenly as the frost in autumn, blighting all the bloom and perfume of the intimacy and making them almost like strangers. No one inquired why they were no longer friends nor did either explain, but it was only a short time before the whole town knew of the rupture. One of them preserved a dignified silence about their former relations, but the other immediately began to tell little things she had seen and heard in her one time friend's home. Since there are no perfect families on earth, she had abundant material for her gossip, and she used it to the best advantage in spreading her tales. Even the best of people have little things about their home life that they do not like to see paraded, and she whose confidence was violated learned in bitterness of spirit how not to do in the future. Her husband and children, who were dearer to her than her own life and who were entirely innocent in regard to encouraging the former friend, suffered very much, which made her own trouble doubly hard to bear, but it taught her a lesson that every woman should learn early in life.

There are some women in every community who frankly say they could not live if they were not permitted to unburden their souls at times. Every man, woman and child has this impulse, and there are times when a cry and a friendly ear to listen to one's troubles do a world of good, But it is dangerous business, be it remembered, to confide in any one outside the family. A wife should find sufficient comfort in telling her woes to her husband, without calling in any friend or member of the family, and a mother, sister or brother stands in the same relation to the unmarried person. As long as you keep a secret in your own heart it is yours and you are in control; but the minute you whisper it to others, it controls you.

A very poular and much-admired society leader was asked by a perplexed young woman what was the secret of her power. Instead of saying she had no secret, as many would have done, she told her frankly in a few words. "I have made it a rule most of my life," she said, "not to tell things about my own or my friends' lives when I most wanted to confide in some one. By nature I am very impulsive, and long ago my tongue led me into much trouble. After one sharp lesson, whenever I was moved to confide in any one outside the family, I said to myself, 'Not to-day.' No matter how much I felt that unburdening my soul would bring comfort I took myself firmly in hand and waited. The next day common-sence applauded the waiting and I had no desire to tell my troubles. Those two words have guided me through a great many social difficulties, and even in family life forbearance is a great virtue."

Only shallow women "tell all they know," but the most conservative and refined have their moments when they long to publish their tribulations from the house-tops. And between these two classes are the great majority of women who once in a while unbosom themselves to their friends regardless of consequences. The next day, or perhaps the next hour, they are sorry not to have held their peace, but they never learn the great lesson of the dignity of silence. Such women, lacking a friendly ear to confide in, pour out their troubles on note paper, to their everlasting discredit, since the written page may not be destroyed for years. Of all dangerous proceedings, that of writing down secrets, especially family affairs, is the worst. There are women in every community to-day who would cheerfully open their purses as wide as possible if they could only purchase certain letters written in a moment of anger or sorrow. Better copy your letters from the old-fashioned "Complete Letter Writer" of our grandmothers' day than allow blind impulse to guide your pen. "Not to-day" is a good motto for the letter writer when she is in the confiding mood.

The women the world admires most are the ones who are like clear, deep, calm lakes, reflecting the sky and the trees and the birds, without one hint of what lies concealed in their depths, except that all know them to be deep and clear and safe. The other women who fret and sob and rage, like the shallow lake that displays its rocks and sand and mud to every passer-by, never accomplish very much in life. Lacking self-control, they lose the esteem of all about them and fail to measure up to the standard of good, sincere womanhood. Don't tell your troubles or the troubles of your family to-day! Some other day will be a better time than now, but when that some other day comes you will know better than to confide in any one, even your dearest friend.—Hilda Richmond, in Country Gentleman.

Our Young People

BOYS I HAVE KNOWN.

Emerson suggests that if we were strictly honest we would not gloss over many of the shortcomings of our acquaintances. He gives an instance: Were a sleek, hypocritical person coming to him in behalf of the heathen in a distant land, he would have replied to him thus: "Why do you seek help for the heathen? Why do you scatter your sympathies so far? You are merely acting the part of a benefactor. I know that you mistreat your wife, do not provide as you should for your children, and have never proved a friend to a neighbor inn need."

The Concord philosopher believes there would soon be a great reformation were we all as honest. On the contrary, I believe we would only have the world by the ears and every one would be snapping and snarling at all the others, and nothing would come of it except a great amount of irritation. I attempted to administer his prescribed dose

to a party of young people.

The seniors were preparing a farce for class-day. The elocution teacher was busy for the evening, and I was asked to go up to Shakespeare Hall and stay with the young people while they practiced. There were fifteen or twenty young persons in the hall when I entered. One or two were sitting on tables; several young men were sprawling over seats; a boy and girl were drumming a duet on the piano. not one of them changed his position or said, "Good evening." One or two nodded, and then continued their conversation. I remained for a few minutes and then left, and they of necessity followed.

One of the young men spoke to me the following day: "Why did you cut our practice so short last evening? Were you angry with anything we did?"

The advice of the Concord sage was strong within me. For an instant I reached the heights and spoke the truth with all its stings: "You did not anger me. That is scarcely the word to use. But the thought came to me, 'Why should I waste my time on boys and girls who do not know the first laws of good breeding?' "

Had I struck him in the face he could not have been more surprised. He had known, of course, that I had been vexed at something, but no doubt had expected me to smooth the matter over with polite platitudes.

"Were we rude?" he began haughtily.

"More than rude. You showed ill-breeding. Not one man of you arose to his feet when I entered. Every one remained seated while a lady stood. You did not discontinue your conversation long enough to greet me or to respond to my greeting. Several of you sprawled over chairs or sat on the tables in the presence of several young ladies."

He did not answer me. He looked at me and walked away. I am sure I did not act wisely. He had been the principal offender; and although he should have been corrected in regard to such matters, the correction could have been made with more tact.

The school possessed two women who did a great deal for its social life. Mrs. Holmes, the wife of the principal, twice a year gave a formal and elegant reception, to which she invited the senior class and the Faculty. Miss Cooper, the German teacher, was interested in the work of the Young Women's Christian Association, and assisted in the informal affairs. She was constantly planning something pleasing and new for Thanksgiving, Halloween, or St. Valentine's Day.

In June the seniors gave a picnic, which was an elegant affair as far as picnics can be. As a class they were compelled to take with them two members of the Faculty. I discovered that they always selected the man and woman who were weakest in discipline and who would allow them to do pretty much as they wished. I listened to their conversation concerning their plans.

"Have you asked Mrs. Holmes?" I asked.

Hugh McElwee looked up in surprise. "No, we didn't. You know she is almost an invalid and couldn't possibly stand such a long ride and a day in the woods."

"That makes no difference at all," I replied. "As a class you have twice accepted her hospitality. Common courtesy demands that as a class you issue an invitation to her. Whether she is physically able to accept or not is none of your affair. Your business is to invite her. It is her choice to refuse or accept."

Hugh shrugged his shoulders and began to talk of something else. I knew that I would make myself unpopular and soon be designated as a crank, but I meant to persevere along this line, for a time at least.

"Have you asked Miss Cooper?" I continued, turning to address another.

Harry was honest if blunt. "No, we haven't," he said. "And I'll tell you why. There are a whole bunch in the senior class who do not like her."

"Because she insists upon their preparing their work and will not permit them to carry on conversation in her class-room. She is the strongest teacher in the Faculty and the best in discipline. A few do not like her because they can not do as they please."

"Perhaps—yes, I guess that is the reason. She never excuses any one. It's all your life is worth to 'flunk' in her classes; and if you 'cut' you'll soon hear of it. But she is not going to be invited because some objected." He paused a moment. His face flushed as he added, "And I was one of the strongest objectors in the lot."

"Did you attend the lawn party?" I asked. He nodded. He was growing visibly annoyed, for he saw the point I was about to make. "Did you attend the valentine party and the informal 'drop-in' which she gave at the beginning of the term?"

"Yes, yes; during my two years in school I've attended a score of Miss Cooper's parties."

"Then do the right and proper thing. If you have accepted several courtesies from her you are in honor bound to return them. There can be no question of like or dislike. No personal question comes up when you pay a bill at the store. You owe so much and you pay it without a question. Would you be more dishonest in your social debts than in business ones?"

I allowed the matter to drop there, at least as far as talking about it was concerned. But I did not close my eyes to the condition of affairs about me. The selfishness and inconsideration shown by our young men and women were appalling. I took note of several hundred young people who were about me. Without exception they accepted favors and courtesies from those older than they. But they had no sonse of obligation. When they had favors or courtesies to etend they were seldom extended to those to whom they were obligated.

It is an excellent thing for a young person to know that social debts must be cleared off as well as debts in money matters. No person has a right to accept another's time or hospitlity without a like return. The return may not necessitate an expenditure in money. The debt may be paid by a courteous consideration or a little time spent in the interests of those to whom one is obligated.

We see the same spirit expressed by the young men in our town. The young ladies and their mothers entertain them in their homes; in summer they prepare lunches for picnics to which the boys and men are guests. To such social gatherings the young men add only their presence and seem to feel that they have amply done their share by so doing. Never do they put themselves out to return the favor of hospitality unless they are especially attracted to some particular young woman. They forget that a double share of courtesy is due the mother first as head of the house, and second as a hostess of whom they have accepted hospitalities.

Don't be in debt, boys. Pay up your social debts and courtesies as honestly as you do your business ones. Remember that the social life has duties as well as the church and business life. Certain things must be done because it is right to do them. The question of "like" or "dislike" is no consideration in the fulfilling of duties along any line.—Jean K. Baird, in Epworth Era.

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